

SATATION REPORTS

1929

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1931 6 pages & (map)

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1933

1934

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1936 "Fifteen years in Sinpin" ADC

1937

MILKING STATION REPORT 1929

Once more spring bursts into life, and summer green relieves the barren landscape. Violets, dandelions, bloodroot, harebells, dragon blossoms peep out. Yes the garden comes on a pace. Honey locusts are just putting out their first tiny leaves. The mysterious power of nature reminds us that Our times are in His hands.

While spring passes imperceptibly into summer, life also comes and goes. In January our esteemed Scotch neighbor Dr. MacKenzie was taken with typhus fever and passed away. We mourn his loss and also the departure of Mrs. MacKenzie. In March Dr. Leggate also of the Scotch mission was severely ill for over a month with an abscess in his side. In the absence of Mrs. Leggate he was taken into our American home for care and made a good recovery. In the meantime Dorothy Jean experienced measles. She was successfully isolated from Lawrence so that his escape from the palady at his tender age was a relief to us all.

Neither have the Korean Christians escaped affliction. In Chindouhou more than a score of homes were smitten with typhus; nearly every member of each family having it in Apr. Five valiant Korean young men died leaving their families helpless and the church weak. In May our most recently ordained Korean pastor, Dr. Oh, succumbed to typhoid fever, leaving the young men's work without his help and a family of seven without support. For the good health of the other members of the community and the church we are thankful indeed. We take courage and press on with a deepened sense of God's nearness in all our life and work.

In the ten years since the work was begun there has been scarcely a year in which some disturbance, persecution or excitement has not prevailed. This year is no exception. The turnover of the Chinese to the Nationalist Government at Hanking brought a spirit of unrest to both Koreans and Chinese even in this distant section. Young men from the adjacent Russian border keep seeping thru. Among the Koreans many is the organization Bolshevik, socialistic, nationalistic. The background of both Chinese and Korean unrest is peopled with little dark brown shadows. In the winter Pastor Han was seized by the Japanese; taken for trial to Sineuiju and altho a naturalized Chinese citizen of twelve years' standing, was condemned to three years of prison labor for being too influential in organizing and helping his own people in their schools and churches. His churches stand vacant and inviting but with no one in view to fill his place.

Jan 29 1932  
Korean Mission  
1932

The most influential elder in the local church is now in the hands of the Chinese Magistrate who openly demands a ransom for his release, at the same time saying it is the Japanese who insist on his arrest and detention. The Chinese also fear the Koreans' presence lest they be an excuse for the entrance of the Japanese into Manchuria still further. So the Korean hunted by the Japanese, persecuted by the Chinese, oppressed by his Bolshevik fellow countrymen is seeking a refuge farther north. A colonization society is organized. The well-to-do families move first, leaving behind the poorer ones who are least able to take care of and support themselves, the church, the schools.

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 2) Oct 1928 Floyd  
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 W.S.C.

To follow up this movement Mr. Henderson and Mr. Cook spent several weeks last autumn in a trip to these newer sections east from Harbin a day's journey on the Chinese Eastern. We found flourishing churches, schools, farms. In some places the Chinese treat the Koreans kindly; sometimes with suspicion. In the north there are now five Korean pastors; and a project is being started for a separate North Manchuria Presbytery. In these regions some Christians had never before seen a foreign missionary; many were born on Chinese or Russian soil speaking these languages as well as their own; some residents had not set foot on their native Korean soil for over fifty years.

In reporting on his visit last October Mr. Henderson writes:  
 "I was the first non-Russian white man many of them had ever seen. Most of them are farmers who crossed over from Siberia into Chinese territory in recent years because of the Russian persecution of the Christian church. Tall upstanding fellows many of them are, wearing the trousers and blouse of the Russian farmer. Of three hundred men and women in church on Sunday morning I could see only two who wore Korean dress. The Christians built the church with their own hands, a building 25 x 50 feet with mud walls fully three feet thick to withstand the cold winters. At the afternoon service a new elder was elected."

"The Koreans in north Kirin Province have come thru persecution and suffering but by rough estimate 1,500 to 2,000 Christians are in five circuits at present shepherded by four Korean pastors. Besides these there are great unevangelized areas where thousands of Koreans have scattered in their search for homes and farming lands. This region gives promise of becoming one of the richest sections of all Manchuria. Timber, coal and fertile land are there in abundance. No less bright are the prospects of the Korean church. As I listened to the experiences of the Christians it seemed fitting to say of them: 'These are they which have come out of great tribulation',"

In our more immediate groups there is a spirit of unrest and a clearly marked Bolshevik tendency among the young men

in several sections. This spirit showed itself at the Presbytery and class time in the summer when the young men's association assumed an attitude of antagonism to the missionary; defiance to the Presbytery; and thru which they made themselves most unhappy. As a natural result of this the attendance at the men's Bible Institute reached low ebb, tho the young men who came studied faithfully and without interruption.

In March we were delighted to receive twenty bright young women for the session of the women's Bible Institute, at the close of which four students were graduated - the first group to complete the five year course. Among the graduates we are glad to report the wives of two pastors. Among the students were the daughter and the daughter-in-law of a pastor; two were wives of elders; and at least two women who are deacons in the local church. Mrs. Henderson and Mrs. Cook felt their time and efforts were richly repaid.

Mrs. Henderson has a group of young women whom she teaches weekly in her home. The women's Sabbath school teachers have been taught by Mrs. Cook. The calling is divided by them into two sections, the Old Street and the New Street along which the Korean homes are located.

The local church and surrounding groups keep on their even way with gradual increase and development. During the year a parsonage has been added by roofing and renovating a building which now houses both the pastor's household and the janitor. The girls school also occupies a tiled building on the same lot with the church, parsonage, bookroom and young men's building, all together making rather a nice church plant, and one that is greatly appreciated by the Christians.

The most burning question is that of the schools, both in the local church and elsewhere. Since the disbandment of the Boys Middle school last year the Koreans have succeeded in paying off the whole debt, but there are at present no prospects of ever resuscitating a school of academy grade. The Christian constituency is too limited to finance it; the mission can do nothing; and the independent Korean Socialists have not yet reached that item on their docket of restoration and advance. An uneducated youth literally stares us in the face, except when they turn their backs on us and embrace the circle of Bolshevism with its program of atheism, anarchism, and destruction. Primary schools just hold their own. In some instances either the Korean socialists or the local people's organization cooperates to form schools for both Christian and non-Christian children.

As the ink is drying on the previous page Mr. Henderson returned from a six weeks' trip to the extreme northern limit of Manchuria among the churches of Yoha and Yuwon counties, and he reports as follows:

"The extreme northeastern counties of Kirin Province furnish an illustration of the saying that there is no corner of the globe into which Koreans cannot pene-

trate and make a living from the soil. In these counties, Yuwon, Yoha, and Horim, there are more than a thousand Korean families. Most of the settlers are former residents of the maritime province of Siberia, and come originally from Hamkyung Province in Northeastern Korea. Unfavorable conditions in a communistic state have led them in the course of the last ten years to cross the Ussuri River and try their fortunes clearing the forests and turning the sod in this firtle distant corner of Manchuria."

"Eight Christian churches varying from 20 to 150 members have been established, and an elementary day school in each community. Altho several Korean pastors have paid brief visits to this section, not until the last two years have they had a resident minister to lead them. In spite of persistent Bolshevik propaganda, without financial aid, and without the constant inspiration of trained leaders, these Christians have carried on, - enduring the arctic winters, the marauding of bandits and the petty oppression of money-loving officials. One community was visited fourteen times in six months by a band of 200 robbers who demanded food for men and horses, and left taking everything of value as caprice inspired them."

"The blot on the landscape is the growing of the opium poppy. Former bandits have found this to be lucrative occupation, and the local Chinese soldiery have fattened on the illicit taxes gleaned from this source. Even Christian Korean farmers plant it, arguing that it is the only crop that will bring in the ready cash to purchase clothing, shoes, and needed accessories in a place where prices are exorbitant. It is to be hoped that the law will soon be enforced, the opium traffic suppressed, and that the influx of new settlers will bring the material development of the country also the spiritual and numerical expansion of the Christian church. The opportunity to buy land in perpetuity, to build upon it and anticipate permanent residence, is proving an attraction to migratory farmers chafing over the disadvantages of short leases and avaricious landlords in other sections of Manchuria. May the church not miss its opportunity to evangelize these sturdy, open-minded Korean settlers in the north and win them for the Kingdom of our Lord"

The colportage work of the station in distributing Scriptures and Christian literature is a comforting and sustaining ministry as well as an evangelizing agency. The colporteur and his cubistic pony - brown hind quarters and nose, white fore quarters - cover the churches constantly. The horse can be seen and distinguished for miles by his peculiar markings and this serves at once to announce the

imminent arrival of more books and also to identify the colporteur from trip to trip when he meets with the Chinese police who always remember the pony thro they ignore the man and his errand of salvation. In this was he serves both as a transport and a passport. Asside from Bibles and hymn books our best seller this year was "The Socialism of the New Testament" socialogy

Altho some churches have been depleted by disease and migration to distant parts, others have been replenished in membership by the increment of many new believers and frequent examination of catechumens. One church in November presented thirty new believers for examination at one time.

We are encouraged by the spirit of self-reliance in church leaders, and the ability of the Koreans to cooperate with the Socialists in elementary education. The young men are our despair and hope; their self-reliance and self-sufficiency know no bounds and no authority, If as we are led to hope, they revert to the Christian type they may yet be a power for the future expansion of the church. In the meantime so long as we can stem the tide of unrest and disturbance we are at least not suffering from ennui. Our trust is in the Lord who made the Heavens and the Earth, to Whom the nations are as the small dust of the balance. We know that in His time and way will come the completion of the Highway for our God even in this turbulent desert of Manchurian unrest; and a highway of his love to the hearts of the people.

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ANNUAL REPORT OF SINPIN STATION  
June 1931

For ten years since the Japanese invasion, Sinpin Station has led a stormy career. First by the invasion the churches were scattered, the elders and leaders killed, and the Presbytery almost disrupted. This was followed by three years of persecution by the Pominwhoi organization. Then Bolshevism gradually penetrated until in 1928-29 it reached the height of its insidious persecution and opposition. Now communism has been driven out. Times have changed. The cloud that hung like a pall over the Korean people has been dispelled and peace prevails. For the first time in ten years we have gone over the top and can report a total enrollment of 6,000.

The influence of communism in the years just past was seen particularly among the young people many of whom gradually assumed a cynical attitude toward the church. Even the best of our youth were questioning the validity of Christianity and the authority of the church as a teacher of truth; the Bible was criticised; and sermons were heard mentioning in the same breath Paul, Karl Marx, Lenin and Jesus Christ as leaders of the people.

Rank and thorough-going materialism and athelism were taught in schools and discussed by every one. Communistic literature in attractive form was seen in every pocket, every home. The words for imperialism, capitalism, collectivization, bourgeois, and proletariat were on every tongue. Even in the Bible class room anathema was any word that by the wildest imagination could be construed to imply class distinction. Most offensive to the faithful was the practice of companionate marriage as condoned in two centers. Unchristian societies were organized among the young people who sought to entice the young men of the churches into their fold. Young women's and girls' societies came forward with women's rights - which meant the right to dominate the men. The Bible institute buildings were demanded for a young men's conference which proved to be fifty per cent anti-Christian, anti-Presbytery, and anti-foreign in spirit.

To meet this growing attitude was started a campaign of Christian young men's societies in the churches. One pastor and one able helper were authorized by Presbytery to itinerate all the churches organizing, teaching, encouraging the young men and young women in their meetings. Night schools were held; also debates, oratorical contests, and concerts. The tide of superabundant youthful energy was given an outlet, and yet it grew wishing to dominate everything. The tide swept even over our city church till one could hardly be sure the church had not gone wild with concerts, using violins, mouthorgans, cornet, choruses, duets, solos and even Russian clog dance on the platform. At times demands were made of the Presbytery and threats against such pastors as sought to guide or restrain. The whole church was swept by this storm of dictatorship by the immature, and could do nothing but bow its head and wait in prayer.

A further result of communistic penetration appeared in the dissensions among the Korean people, who were torn and divided between communism and nationalism. Frequent bloody encounters took place in which many well educated and promising youths were killed on both sides. At the same time a movement northward began; a colonizing scheme was organized; land in the north was purchased and people commenced to move in. This attraction of a new freedom in the north together with the disturbances here led whole groups of families to go north to Milsan and Horim. Under the pressure the pastors finally succumbed, four five of them being either driven out or lured by hope till only two Korean pastors were left in our immediate territory. Elders and influential leaders moved away. The poor were left. In some cases as many as fifteen or twenty families moved in a body from a single church. Our spirits were low. The faithful ones who for financial reasons could only stay on and face the battle were despondent. On every side they were harassed by their own countrymen and oppressed by the Chinese who came to regard all Koreans as suspect and to think they did God service in helping to kick them about.

Only a year ago at Whadientsu two large churches with a combined enrollment of 500 forming one pastor's circuit were closed and harshly prevented from meeting for nine months. Many weeks that should have been spent itinerating were consumed in interviewing Chinese authorities in hope of getting the churches into operation again. Providentially the objectionable and venal Magistrate was replaced by a friendly and helpful one, so that at last we were successful greatly to the rejoicing of the Christians who are meeting again with renewed faith and earnestness.

Our whole plan has been to keep silence in matters of contention & to concentrate our efforts on our own work. No effort was spared to make the Bible Institute attractive even for a straggling attendance. A three year plan to rehabilitate the Presbytery was started, especially by pressing our best young men through Seminary to replace departed pastors. In the meantime helpers did courageous work - seven of them in all - in serving the churches till pastors could be called. An extra burden of itinerating was thus placed on each of us, but the churches responded and began to pick up in spirit and attendance.

Gradually in 1930 came a change. Communists' cruelty showed up the movement in its true character. The Christians began to see through it. Some of the agitators were discovered to have been instigated by the Japanese. This intensified the nationalist spirit which finally prevailed. Those previously affected tried to extricate themselves by casting off the incubus that was spiritually and economically strangling them. Last October in one center under the sway of communism, 600 Koreans were arrested at one time by the Chinese. The objectionable leaders were deported; the fear of death was instilled into the farming population. Under the pressure of the Chinese Government working unconsciously for the good of the church the communists were cleared out. This center is now almost entirely rid of them. Once more the Christians can meet without fear of being beaten

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and having their Bibles torn up on their way home from church. Primary and Sunday schools are again thriving; attendance is approaching the normal. Farmers - Christians and unbelievers - are settling down to work. They say: "once again we are permitted to live". Greatly to the benefit of the church there is now only one Korean organization - the Nationalists - who have consolidated the whole territory and cooperate with the Chinese to preserve order. The church breathes once more and is taking on new life.

The mercy of God and the grace of Christian fellowship in suffering were exhibited when total crop failure produced famine conditions in a limited area just north of us. The Christians were taunted by the communists for not joining them. But through the generous response of givers in Korea, Japan and America over a thousand yen were contributed for their help: realizing in this way a new communism of a different sort, not one that beats and kills, but one that makes alive through loving care in sharing the necessities of life.

The change that came about during the latter part of 1930 is seen in the increased attendance at Bible Institute, and the cordial spirit of the students. Young and earnest elders are being installed to fill the vacancies of the ones who moved away. New believers are reported in nearly all the churches. One church just visited has increased by nearly a half in numbers, now over 100 attending regularly. In this church ten catechumens were examined who began the new life during the past year. An earnest spirit is unmistakable. In another church which suffered great depletion thirteen were baptized at one time this spring. We are glad to report endless hours of time given recently to examining new believers and also for baptism. The two churches mentioned before as having been closed are in a flourishing condition. Mr. Henderson has spent much time in the Chungwon circuit which has grown up of newer churches and has shown a distinct development.

In the City church last Sunday eleven were baptized. The single church now commands the entire time of a Korean pastor and his support is entirely raised by it. The local girls' school has increased to over sixty pupils. Our personal contributions which have helped it to survive, are appreciated by the Koreans in town both Christians and unbelievers. There are two choirs, the young people's and the youths'. The young women's class taught each week by Mrs. Henderson in her home and the older women taught by Mrs. Cook have both increased in attendance. The Daily Bible School last summer was attended by over a hundred children; and a dozen young people were initiated into this kind of Christian teaching. Other Daily Bible Schools are being planned for the coming season. One young man who acted as Sunday School Supervisor for the Presbytery is just finishing his first term in seminary giving particular attention to the course for Religious Educational workers. Partly as a result of Bible schools a great demand has grown up for the art of story telling, which gives any one with a show of this gift a new power for interesting the children. There is great interest in the Sunday School Association of the Presbytery. The attendance of our local church is now over two hundred and fifty.

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At first the thought of over a thousand Christians moving away was appalling. But now we realize what the Jerusalem Christians felt like when "they that were scattered abroad went about preaching the word." A thousand preachers have gone from here into north Manchuria. Financially too it was a great blow to the weakened churches here: but new life is already appearing. Fifty li east from us is a church that three years ago had to sell its building and move to the outskirts of town to get away from the nest of communists who ran the school. Now the difference in atmosphere permitting them to return, it was a rare experience to be present at the very first meeting in the old church again. One of our finest young men who was just graduated from Seminary this spring has been installed in this group. They give his entire support and also have a beautiful new building in the village south of the river. It seems more than half a miracle that this group which a year lost its promising young pastor and one fourth of its membership has made this remarkable recovery.

But to follow the exodus - there are now in the northern portion of the Presbytery around Moknung and Milsan (see map) six regularly installed Korean Pastors, and one other church wanting a pastor. This northern portion lies in the bounds of 7 counties in which are 30,000 Koreans of whom 2,500 are Christians. Perhaps one third of these are from Sinpin; as are also half the elders and five of the six pastors! When we visit these growing churches we cannot but be glad we gave the best we had to help start the work in this new field. These adventurers northward are not lost but form a army of Christianizing force which could not be duplicated in any artificial way. To these churches a trip each year since 1927 has been made by one or both of the two men in Sinpin. In this way we keep in close touch with the pastors and elders and most of the churches. We have personally visited nearly all of the 28 churches up there. We have held evangelistic services in many of them; and attended the winter classes numbering from two to three hundred in attendance.

In February 1931 between the close of Bible Institute and the beginning of our Winter class Mr. Cook and Mr. Henderson accompanied by Mr. Kinsler participated in the class held at Bamientoong. The place is a day's journey east from Harbin on the Chinese Eastern Railway. The class was attended by over three hundred and was a time of inspiration to us and we believe also to these young and old who met with us day by day. At the close of the class a more extended trip was made to the newer part of the work in Milsan which was reached by motor bus. Into this car we were packed; four on a seat; six seats, plain planks with no backs. Several soldiers also clung to the outside. The knees of each of us were pressed into the spine of the one in front by the pressure of the knees behind digging into our own backs. In zero weather we were kept in this position for hours on end. If the bus had turned over no one could have fallen out of position.

We travelled over rolling land of vast reach, cultivated on both sides as far as eye can see. Much of it is low-lying and has become the inevitable rice fields of the incoming Koreans. Eight times in 320 li were our passports demanded with many explanations that we were not Russians coming to organize communism but on the contrary Christian preachers quite in sympathy with law and order. At about eight at night we reached the city

of Milsan in the dark and so nearly frozen stiff we might have been lifted one by one had not the two ton truck broken through planking into a ditch and nearly deposited us bodily into the customs office. Even at this we were held prisoners for an hour till police could come to give us our ninth inspection that day. If other nationalities are combed with the same zeal bestowed on us it is hard to see how any communists could filter through.

A great new country with the makings of a million rice paddies. The Koreans colonize in bunches, sometimes at a distance from any Chinese houses; one such group was Sinsungchon with its 108 houses and the church in the center. Here on Sunday over 250 met, looking with wonderment upon the three missionaries suddenly thrown into their midst, and listened to our sermons. *They, Sinsungchon, Oct. 2.* Nearly every church has a wheezy little organ played with three octave notes in unison; and a choir with or without unison. At this place half of the rice crop had been struck with blight. We made a substantial contribution to the church budget and later through the cooperation of General Assembly were able to send them Yen 200. for the blight sufferers. Before leaving Milsan we were cordially received by the Magistrate, and seized the opportunity to assure him that our Christians were not Bolsheviki but quite the contrary were afraid of them and wished his protection. He seemed relieved by our assurances; and we greatly appreciated his attitude of reasonableness.

In this land of vast rolling plains there is no lack of fowls to be had for the taking. Pheasant meat was the usual dish. In one field we saw more than 500 of these birds feeding. All one has to do is to knock them over with a stick. The current price for a pair is sixteen sen - one bird for four cents gold - about the price of a postage stamp. As the auto sailed along between fields where hundreds of pheasants were feeding some of them staid by the roadside; some rose up, their beautiful colors glossy over well fed bodies, their long tails streaming in the air.

At this point we were lured by Mr. Henderson's enthusiasm to charter a bus for the day and went to see the famed Hinghai Lake which is about 45 miles wide and almost 60 miles north and south. The ice was five to six feet thick. One could look away out to where ice and sky met in a thin horizon distinctly curved down since the even ice floor offers no obstruction to vision. The lower portion of the lake touches Siberia while the northern shore is Chinese. We met Koreans who had farmed till last autumn with the Russians in Siberia but were driven out by the harsh regulations. Some spoke Russian, Chinese and Korean with almost equal fluency and gave us intimate information about conditions under the Soviet regime. Frequently refugees make their escape in horse sleds over the frozen lake guided only by the stars. If a baby falls overboard in the night as parents drowse it can never be traced on the smooth ice but is soon frozen fast in its little white clothing, a mute witness to the rigors of the pioneering life of these Koreans far away from their own sunny homeland.

One old bewhiskered veteran told how his wife had died in Siberia requesting that she be buried in their own colony. Faithful to her desire he had brought her body on a sled more than a hundred miles to the village where we were and there placed her to rest in the shadow of the church waiting the dawn of a new day when the hundred and forty and four thousand robed in white shall rise to meet their Lord in a new and beautiful land where no frost is, and the tree of life is green forevermore.

The newer settlements are formed of houses built of sod and thatched with the same material. Later better buildings are erected. The Koreans seem never to give up hope either in their struggle for a livelihood or in their Christian life. Having the church to bind them together for mutual help they are better off than the unbelievers. Doubtless many a one joins the church and in the atmosphere of kindness soon becomes a real follower of the Christ. We have been urged to plant a station up there with residences, schools, hospital. Already plans are being made to start Bible Institute for them. But as yet the population is smaller than other stations and our workers are few. This northern colony offers tremendous attraction as no one can forget what the future holds for this asylum of faith and freedom in the far away northland. The parting was hard as we left for our comparatively settled Sinpin. We hope the mission will at least send another man to Sinpin so one of us can spend more time shepherding this flock. The trip to reach them takes only two days more than to the outlying churches nearer here as the progress in rail road building by the Chinese rapidly advances. Surveyors are now at work marking out the line along the fifty miles still separating us from our nearest station, and we are told they intend to start work on it next spring.

Our flocks - forty churches around Sinpin, and 28 churches in the north are an enticing field for pioneer work; and it is a satisfaction to realize that our presence with them in their distress has afforded us an opportunity of imparting strength and comfort when it was most needed. As some of us leave on furlough and others remain to work we face the future with lighter hearts and greater anticipations than for several years past; and with greater gratitude to God for His great mercies with which increasingly he prospers our efforts.

W. F. C.  
Sinpin  
via Koukuen  
Manchuria



Shanghai

June 2, 1933

SINPIN STATION REPORT      JUNE 1933

12 copies to Station  
4 to Mission

In Manchukuo, like some other recently formed states, hope springs eternal; man never is, but always to be rescued from a condition of social servitude. Robbers, like the poor, we have always with us. As we returned from furlough the first of July we ran the gauntlet between insurgent bands of Chinese soldiers and bands of marauding robbers, but happily escaped the latter and reached home safely. But it was a different city; everything was changed. Armed soldiers were everywhere in evidence. Soon the telegraph and postal service were entirely abolished, and we were left stranded so far as communications were concerned. No home letters, no magazines or Christmas packages! In October the city fell almost peacefully into the hands of the new regime; but this pacification reaches chiefly along the main roads and centers. In between are many irresponsible bands roving about waiting the chance to loot.

The robbery in the country has driven the farmers distracted. At night they are robbed and in the daytime they are forced to feed the robbers who happen along, till the grain for the household is eaten up, their clothing taken, and everything about the house carried off. This spring many Koreans just picked up what was left and came in to town leaving the farming to go to ruin in order to save themselves. Consequently the city is full of Koreans; the attendance at the city church is enlarged, but at the expense of the smaller churches from which many have come. Every week sees cart loads of Koreans going out to Moukden or other places where things are comparatively quiet.

In the summer and early autumn several thousand Koreans, driven from home and land came into Sanchengtzu, a center northwest from here and took up their abode as refugees in camps that were inadequate and unsanitary. Among these were over eight hundred Christians to whose want the missionaries and Christians here and in Korea have sent time and again. Hundreds of dollars, great bundles of clothing were distributed. A present of one hundred hymn books was sent by us to those who had lost theirs; and the Bible Society made a like gift of one hundred New Testaments for them. A few Christians have lost their lives during this time.

Our greatest personal loss and we believe the greatest loss to the work was sustained in the sudden death of Mr. Henderson. He was on his way out to Moukden in the hope of bringing Mrs. Henderson and the children back with him. He and the Koreans with whom he was traveling reached a Chinese inn before night on October 15th, 1932, and had retired when a group of Japanese soldiers came and "rescued" them by taking them in the middle of night back some six miles by moonlight to the place where the soldiers stayed. On the way Mr. Henderson was shot dead. His tragic loss was a stunning blow to us and to the work. So far no one has been assigned to take the place of Mr and Mrs. Henderson. But the mission is asking for volunteers to take their place.

In the meantime we have had to carry on alone with the work of the church and Bible institutes. We are encouraged by the attitude of the Christians who are faithful in distress; and we believe they appreciate our staying here with them at a time like this. The Sinpin church in the hour of trouble gave more generously to the Korean foreign mission work among the Chinese than in years gone by. They contributed \$26.00 for this work; and the women's society gave \$35.00 more. Also to the two leper hospitals in Korea ten yen each were sent. In spite of the most unsettled conditions the class beginning February first was attended by over two hundred, about half of them coming in from the country. Beginning with prayer-meeting before daybreak (which deprived one of more than a whole night's sleep) two periods of study were held in the forenoon; then meetings in the afternoon and evening. They drank in the consolations of Paul's epistle to the Philippians. Our hearts go out to them as they return to their barren little homes, devoid of comforts which we regard as necessities, but I feel sure they go with a bright light and a clear song in their hearts.

So many pastors have moved away that it took all forces to produce a quorum for presbytery. But a fine young man just through seminary was ordained; and it is hoped that another who finishes in March will soon follow to fill the ranks. Five evangelists largely supported by the Koreans are appointed to care for the depleted churches. They are courageous men with a fervent and consecrated spirit. The men's Bible institute was attended by twenty seven earnest young men of unusually fine caliber. One pastor in Korea sent greetings to them as "the morning stars of the Manchurian church." For the women's Bible institute it was impossible to secure any help at all until Mr. Cook, returning from Pyongyang, brought with him, sight unseen, one Bible woman, An Sin Tuk who courageously and uncomplainingly made the trip thru severe cold and some danger to participate in the teaching, which she did with earnestness.

When we think of the numbers of those who have been driven out and the hardships of those that remain we say, O Lord, how long? I think we feel as did Paul in his shipwreck when everything was thrown overboard, and they waited for the day with only the ship to cling to. So we and the churches of South Manchuria wait for the day when peaceful conditions shall prevail so that the many exiles may return bringing thousands with them. It is the belief of the best informed that this restoration will come in the next two or three years, and that many thousands will come in to reinforce the population and the churches in a way that has never been seen before. The present is a time of transition to be endured for the hope of greater things to come. May the Lord speed the day when churches and Christian homes shall cover the land of Manchuria and all shall call upon his name in truth and holiness.

W. T. Cook  
Sinpin,  
Manchuria

SINPIN STATION ANNUAL REPORT

June 1934

During the fifteen years since our work began many have been the disturbances and difficulties to be faced in carrying on the work in Wsnchukuo. Oppression, and for the last three years constant robberies have driven away many of our best people. The Christians who remain have faced the storm like wheat beaten down by hail. Houses looted, grain stolen, churches burned down, men taken for ransom, and farming made almost impossible; these and other distresses have made us wonder that anything should be left. Just in May a large church was burned, and several houses. This condition has also made it impossible for the missionary to give the usual pastoral care; so that the Koreans have stood almost alone except for the faithful visits of the evangelists. The Korean people seem destined to live "in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in longsuffering in the Holy Spirit." "As dying and behold they live; as chastened and not killed; as sorrowful yet always rejoicing." The wonder is that in all this they do thrive, and the churches do progress in the Lord.

In the midst of such difficulties extraordinary signs of encouragement are not wanting. Two churches say out east have long been ready, so ~~many~~ ~~to~~ ~~get~~ a pastor, but none could be found. The Christians have carried on by themselves with the remarkable result that there were so many candidates for examination when Pastor Kim visited them that it took four or five days to examine them. Twelve were baptized and forty enrolled as catechumens. Truly the churches in their depletion have not failed to "take root downward and bear fruit upward." Two days' travel to the north is a church that has been ravished by robbers and communists; their books burned; and and some members shot on the street. Yet even now they are meeting a hundred strong, and have organized both primary and adult Sabbath schools. Across the border to the north in Firin Province is a group of churches that are ready to support a pastor, their previous one have been driven out with threats on his life by disturbers. They are six hundred li - a week's travel - to the north. The fund necessary to send some one to them was provided through the unexpected gift of a missionary in Korea; yet up till now no one suitable and unafraid has been secured for this worthy field. So this Macedonian call still sounds into the future.

Another surprizing token in the year's work is the Bible Institute. In other years twenty five or thirty young men have studied. But in the midst of great discouragements this year we enrolled the largest number since the work began. On the opening day forty one students were waiting



to receive our instruction. Their spirit was also exceptionally fine as shown by their promptness, their readiness to cooperate, and their eagerness to learn deeply of the Scriptures. On their own initiative the students organized themselves in bands for preaching and went out in rotation to the surrounding groups and also engaged in preaching on the street. In March the young women studied in usual numbers but they seemed better educated and more capable of understanding the scriptural message than any previous groups that have studied.

The Sinpin city church has greatly increased in strength and attendance. This is partly due to many coming in from the country for safety, but also partly to the large number of young men who attend with constant interest. Never have we had so many young people. Many of them have grown up into the church from being teachers in the primary Sabbath school. We believe the young men of the city, even those whose association is only nominal, are more progressive and lured by higher ideals than those of any other town in Manchukuo. We are happy in having a young Korean pastor who is acceptable as their leader.

Since Ford has come that the church mentioned above as having burned is being replaced by a new building erected by the [redacted] Large groups of Koreans are coming in to settle in the larger towns; so a trip was made in May along the Feng-Hai railway by which we gained more intimate knowledge of their conditions and the call to help them. At Manchengtsu there are approximately 1500 Koreans of whom 500 attend the church. The Korean pastor is aggressive and the elders are fine men. The town is growing rapidly by the incoming of Koreans who arrive by almost every train from Korea. Their greatest need at present is help in the construction of a new church, the site for which they have bought.

These traveling multitudes present a peculiar opportunity for preaching; and one that has yet to be solved. In they come, getting off at every station along the way; traveling till they come each to his own farm and cottage. the ultimate location of each may be near or it may be far from a church. The problem is to reach these travelers with a word of Christian encouragement along the way; a message that will turn them to the church when they settle. Our funds are inadequate for placing a colporteur at each station. It has been suggested that a well qualified preacher should travel back and forth between Antung and Mowden to get in touch with them. This plan would require the permission and cooperation of the South Manchuria Railway to make it successful. As winter approaches this tide of immigration will become an increasing flood.

Much progress as has been made by the State of Manchukuo toward stabilization during the past year is encouraging. Even so fighting and raids by robbers are far from unknown. This is particularly the case in rural areas. In the larger centers however peace and protection are increasingly enjoyed. The new system of roads is one of the most satisfactory features. From Siping to the railway - fifty miles - a road with stone foundation is laid; concrete bridges are nearly completed over the streams so that autos run with fair regularity. In previous years the trip to Moukden necessitated a tedious cart ride of several days. Now it is speeded up so that one reaches Moukden between dawn and dark. In February when the roads were frozen and smooth we went out leaving Siping at six in the morning and reached Moukden by noon. This enables us to reach the churches along the Feng-Hai line in one day instead of taking several days to the trip. In past years a letter ordering books from Seoul would be gone a good three weeks before a boot put in appearance; but our last order of books from the Literature Society reached us on the eighth day after the letter was sent.

Now that the political conditions and traveling facilities are so improved the tide seems to have turned and every day Koreans are coming in by the hundred from Hosen. And in the near future if the progress of the past year continues, there will be an increasing flood of immigration calling for progressive evangelization and an increase of forces. This bids well to make Siping the most forward-looking station in the mission. Other stations have a past; Siping has a future. We are the only station in which the entire force is focused upon direct evangelism, there being no institutions such as hospitals or middle schools to divert the personnel. It may well be that in ten years' time Manchuria will contain not only the largest evangelistic work in the mission; but there are strategic points where several stations may well be placed. This speaks for itself: it is a challenge for progress, not retreat. In the near future we believe that nowhere will evangelistic effort be repaid with larger or more immediate rewards than in Manchukuo.

W.T.C.

Siping,  
via Moukden,  
Manchukuo.

## SINPIN STATION REPORT

June 1935

Sinpin Station is situated in the center of Manchukuo, the mystery land of the orient. It is still a mystery to many residents in Korea how we can reach Sinpin in less than twenty four hours from Korea; for in the past it was a trip of three or four days with travel in a Chinese cart over bumpy roads and with nights spent in smoky Chinese inns. Now a visitor coming our way takes the night express to Moukden where he has a wait in the morning for breakfast at the station buffet. Then he boards the Feng-Kil Railway straight east. This line is so similar, having the same gauge track and many coaches that have seen service before in Korea, one has to think twice to realize he is in a different land. However the scene gradually changes; fewer white clad figures appear; more blue clothed Manchukuan mount the train at every station; the soldiers guarding the platform are taller and more slender than in Korea - yes, there is a difference; we are in a new land!

Two and a half hours travel on this line brings us to the Nanchiamu station where a string of buses waits to bring the baggage and passengers from the train to the homes in Sinpin. This jaunt takes three hours over some fifty miles of rock ballasted road and innumerable concrete bridges. We are now in Sinpin. It is a town of about twenty five thousand, of which nearly two thousand are Koreans and the rest Manchukuan and soldiers. Surrounding the city are hills just turning green in the sunshine and moisture of early June. Like the New Jerusalem we have a stream running through the center with trees on either side of it. This divides the city into north and south: in the north are officials, the City Hall, soldiers' barracks and many houses and shops; while in the southern portion is a street that might be called "Straight" for it runs three or four miles from west to east with a double row of merchants side by side, distributors of every known and almost every unknown commodity - except American shoes, hats, clothes, books, radios and breakfast foods - and a few others things that would have to be imported if you wish them.

In relation to the surrounding country Sinpin may be thought of as the center of a web of auto roads converging from many directions. One hundred miles west is Moukden which we left in the morning; again to the east a hundred miles is another considerable center, Tungwha. Then ranging in all directions are lesser centers each with its web of road leading into Sinpin. Within a radius of a hundred miles or so are several million population - until recently Chinese but now subjects of Manchukuo. Among these are scattered 200,000 Koreans living in agricultural groups, largely engaged in rice growing of which they enjoy a practical monopoly due to their experience and skill in cultivating this crop.

Among the 200,000 Koreans are four thousand Christians in forty churches. These are our care and work. But with only a moderate imagination one cannot fail to see in the near future many, many more thousands of Koreans, and among these, increasing hundreds of Christians living in the valleys and in the villages dotting the web lines extending so far. When this great increase comes we must be ready to meet and absorb it with well established churches and well trained leaders to organize the swelling numbers. So we work for the present and also for the more abundant future. To care for this opportunity there are nine full time Korean pastors and evangelists busy as bees under the direction of Presbytery not storing up honey for themselves but sharing the milk and honey of the Bible message. To this force must be added four full time missionaries and all the prayers and efforts of the people at home.

A great drawback in the present situation is the fact that we cannot go into the country districts as formerly and itinerate among the churches personally. This is due to the disturbed conditions that prevail. For three years now since the inauguration of this new country have we scanned the times for signs of peace. But the tranquility that we look for is still beyond the horizon like American recovery from unemployment. We cannot venture off the main line but have to carry on our supervision of churches through correspondence instead of the personal touch. We have inaugurated a system of monthly mimeographed letters to the churches giving sometimes a sermon, sometimes a book review of a recent publication that should be purchased and read. We hope in this way to keep the churches stirred up and progressing.

In spite of the vigorous efforts of the Japanese and Manchukuo troops to suppress banditry, disturbances continue to occur; people are carried off for ransom; towns burned; church buildings destroyed; grain stolen and life becomes for farmers a maze of fear and fighting. As an indication, out of nearly forty Bible Institute men eight reported having been molested by robbers during the year. One young man was taken in August and held for forty days in their greedy clutches. The first night the victims are hung up and beaten with rope ends to make them tell how much they will give to get away. Later they are tortured to make their relatives come across with the money agreed upon. This young man settled for \$165. But the father, being unable to raise that amount, sought out the robbers and took his son's place, while the son went home, secured the money from friends, came back and bought his father's release. While in captivity he was forced to 'sing songs of Zion in a foreign land' to amuse his captors. He sang for them: Nearer my God to Thee; Far, far Have I wandered; There's a land that is Fairer than Day and other hymns. As it turned out after his release he came to complete his course in the Bible Institute, was an exceptionally bright and earnest student and our only graduate this year. He is now employed by Presbytery as a special evangelist in Kirin, receiving ten dollars amonth(USG\$3.20) expenses and no salary.

Due partly to the influx of Koreans from the country churches into town for safety and partly to the natural increase, the church in Sinpin is growing rapidly. At Christmas time the special meetings and performances called in the largest crowds we have ever had. Over 700 attended on Christmas eve and on Christmas night every square inch being occupied, 960 persons were counted as they left the building. This seems impossible when we realize the building was only made to accommodate 400. One old man seeing through the window that a highly interested crowd was there and wishing to get a nearer view broke a pane of glass trying to climb in through the window. The church building must be enlarged in the near future to accommodate the increasing attendance. Dr. Blair's impression is that soon we may hope to have a church of a thousand here in the city. Special evangelistic meetings have been held during the year, the last being at Presbytery time when Kim Ik Tu the Billy Sunday of Korea was here and spoke for ten days. The Christians were greatly stirred; backsliders reclaimed and 117 persons decided to believe.

Bible institute was attended by 38 very fine young men, every one of whom was present clear to the end of the session. Dr. Blair who assisted reports that the men compare very favorably with the best Institute men anywhere in Korea. The women's Bible Institute was held as usual in March and twenty one were enrolled. Miss McCune who came to assist in teaching was very much pleased with the quality of our young women. The Bible Institute system of our mission gives a wonderful opportunity for every church and Sunday school officer to have special Bible training in a school brought right to the door of the churches. Doubtless more than ten times as many study in this way in the nine institutes of the mission as could possibly do so were they compelled to travel a long distance to one central institution.

One of our graduates of last year has been evangelist in charge of a group of churches in a disturbed area where robbers play hide and seek. No pastor was able in the last two years to enter this field; consequently six young men from these churches had not been received into baptized membership. Upon examination in Christian experience and knowledge of the Gospels it was decided to hold a special baptismal service for them at the devotional hour. It was a solemn and tender service as these six devoted young men acknowledged their faith and were welcomed into complete fellowship with Christ and membership among the students of our institution.

Our greatest single item of building to report this year is the erection by the Koreans of a large brick church at Sanchengysu. The auditorium is approximately 40 by 70 feet and will seat about six hundred. This is a large and important city. The congregation of over four hundred and several surrounding churches are cared for by a Korean pastor who is largely responsible for the new building. Rather than go into debt they have worshipped in the unfinished structure without floors laid down or plastering on the walls. With the four walls and roof up they hope to complete the interior as they can raise funds.

On Tuesdays and Thursdays our front door steps are littered with twenty five or thirty pairs of women's shoes - they are a sight; but the real sight is inside the room where twenty five or thirty young women are gathered for study. From the two thousand Koreans in town you could not produce a more charming, responsive, neatly dressed and eager group of young women. Some are recently from the country - they are the more timorous ones. Some are new brides - their attractive clothes tell the tale. The wistfulness on some faces reveals a hidden sorrow or poverty. Upon leaving, their dignified laughter and conversation show that they are increasing their store not only of religious truth but also of poise and charm.

The young people of the church are also very fond of music. For several years they have been developing a suitable church choir. Their efforts in this line help to keep them interested in the church and more devoted to all its work. Their aspirations are now responding to a new stimulus in the arrival of two such fine musicians as Mr. and Mrs. Clark. In addition to regular choir practice each week, a few of the more adept are undertaking lessons on the organ, violin, cornet and clarinet with the expectation of future orchestra work and eventual concerts. You can imagine the interest when we discovered that in the whole city not a single cornet or clarinet could be found and only one violin.

At the close of the year's work as we take a count of progress made and the difficulties overcome we think of the five churches that were burned during the year; that the Koreans have replaced or rebuilt them with only a fraction of the cost given to help them; that these churches in distress instead of fading away are on the increase, supporting their own pastors and evangelists; that our Bible Institutes are flourishing even in troublous times. We wonder can we hold out till peaceful times come again? Can the Christians hold true under the present stress? I believe we can with the prayers and help of all the people at home. When we think of the solid Biblical character of the work carried on here through the efforts of the Board at home we take courage and go forward. When we think of the cut in our station financial grant of approximately 40% from what we had four years ago we sincerely hope the progress in recovery at home will soon enable the Board to restore a more adequate amount for this great work. Fortunately while the cut is in force we have saved enough from not itinerating so that the Bible Institutes and evangelists are able to carry on; but for the immediate need of expansion increased giving at home is as important as our standing by the post in troublous times. We are thankful that the station has been reinforced by the arrival of Mr. & Mrs. Clark and Bobby. We are all set for an advance and trust we will be fully upheld by the home churches.

W.T.C.  
Sinpin,  
via Moukden,  
Manchukuo

FIFTEEN YEARS IN SINPIN

*Albers Sta. Report*

We in Korea have been much occupied during the past two or three years with interesting celebrations of one sort or another. The most outstanding of these, of course, was the Fiftieth Jubilee of the Mission in 1934. Last year we saw the dedication of the Thomas Memorial Gospel Boat which is to carry on, some seventy years after his tragic death, the work up and down the Taitong River which the Rev. Robert J. Thomas had so longed to do. A few days ago the mail brought an invitation to be present at the celebration of the fiftieth anniversary of the undertaking of educational work for women in Korea at Ewa College. It is therefore with becoming modesty that we venture to suggest the inclusion of the Crystal Anniversary of the opening of Sinpin, the youngest station in the Korea mission, along with the account of these more famous celebrations.

Of course everything in human affairs seems to have a "prehistoric" period and Sinpin being no exception it might be well to go over somewhat briefly the working & planning & praying that led to the undertaking of work in this field. Originally the whole district was under the general direction of Syenchun & Kangkei stations and we read in the reports of these stations of difficult trips by cart or on horseback or on foot which were undertaken by members of these and other stations. It was not long after the founding of the more recent of these, Kangkei, however, before the feeling began to grow that it was a waste of manpower to force those who itinerated this field to spend so much time and money in getting to their point of departure. Why not locate a suitable point of departure and set up a separate station there? That would be a relatively simple matter in Korea for the entire population would be Korean and a legitimate parish for the local missionary force. But Manchuria is not Korea and the Korean population there is anything but a settled one. It is this constant moving from place to place that, right down to the present, constituted one of the great problems of the work. It was necessary to determine where the Koreans were then, and also where they were likely to be in the future. To have placed the station in a region that would, in ten years, be entirely devoid of Koreans, would be quite as wasteful as to continue to try to itinerate from a base within Korea. Several trips of exploration were made by various members of the mission; conferences were held with the Scotch and Irish Presbyterian missionaries who were carrying on the work for the Chinese there and for a long time it looked as if the town of Wang Chung Mun would become the station. This is a good sized town lying about fifteen miles to the east from Sinpin.

However since the proposed station was to be a joint station with the Scotch Presbyterian Mission, the needs of the Chinese work had to be taken into serious consideration as well as our own and the final decision was made in favor of Sinpin, about half way between the former Scotch station at Yungling and the proposed station at Wang Chung Mun. The center was a better one for Chinese work; it was the magistracy and center for buying and selling and for transportation for the entire district. Particularly within the past two or three years we have had occasion more than once to be thankful for this change of plans. The terminal of the bus route now is Sinpin and travel and freighting to points east of that are most uncertain both as to time of departure and likelihood of arrival.

One of the things that seem such a pity in the story of this station is that Mr. T.S. Soltau, after having itinerated the whole district, both from Syenchun and from Kangkei, alone and in company with others, and after having done more than almost any other one man toward getting the new work started on a firm basis, was forced by ill health to turn the work over to other hands. Of wangchungwan he reports: "At this place six years before, two families of believers had settled and their witnessing for the Lord among their fellow-Koreans, together with the going in of other Christians, has resulted in a flourishing church of 180". Later: "I was amazed to see the way things had changed since my last visit; the one church of 180 had grown to 200 and its offshoots had developed, one into a church of 90, and the other into a strong church of 125, both of which had their own places of worship."

In the fall of 1917 the Soltaus and Mr. & Mrs. Cook were assigned to live in Moukden until such time as land could be bought in Sinpin and living quarters erected. The reports of the next two or three years are enough to discourage the casual reader. One piece of land was too near the town burying ground! Another had an exorbitant price attached to it. There were delays and disappointments demanding many trips by cart, long interviews with officials and others until finally in April 1921 the station was formally opened with only Mr. & Mrs. Cook as its members. The following year saw the coming of Mr. & Mrs. Lloyd P. Henderson to join them in the work. There being no mission houses of any sort, the first thing to do was to build some. But even more important than that seemed the erection of accommodations for the Bible Institute, which from that time to this, has been one of the most essential parts of the station's work. So the first two small buildings were the present Bible Institute recitation building and the dormitory which the two households used as dwellings until until their own homes took form.

However by 1925 all of the work of the station was under way, for that spring saw the opening of the first Women's Bible Institute session held in the district, at which time Marion Hartness made the trip in from Korea which she described so delightfully in her own report of the year. Like nearly every one else of the Chinese-cartera, she dwells at some length on the "experiences" of travel in Manchuria, and her remarks are almost a duplicate of Miss Helstrom's after the latter had made the first trip thru the territory ever made by a woman member of our mission, in 1915. But like Miss Helstrom and every other visitor to our station her verdict is "difficult but worth while". The enthusiasm with which all our visitors thru these years have not only helped us while in Sinpin but also boosted our work after their return has been most heartening. For them, out of sight has never been "out of mind", and for this comradeship we are grateful.

The station has known its dark days as well as bright. For two or three years around 1930 communistic literature and teaching of all sorts was the popular thing.. Mr. Henderson's report for 1929 carries this note: "Last December seven men appeared to register in the Bible Institute where 40 or 50 had once answered the roll-call. The reasons first subtle propaganda by long-haired youths who go about to



to declaim against all religion in general and Christianity in particular; second, a vague conception in the minds of young Christians that Bible study is passe and should be replaced by more up-to-date subjects; third, fear of openly enrolling in an institution sponsored by foreigners (a vogue copied from nationalist China)" These were difficult years for the Church and for its leaders but the attitude gradually changed & the work went forward. As against this "low" of seven students, this year's enrollment was a record "high" of 48 students. On the other hand, because of the difficulties that led up to the evacuation of Sinpin having already begun, this year's Women's Bible Institute had the rather low enrollment of only 10 women, the several who had already graduated came in and attended the fifth year classes throughout the term.

Two great personal losses have occurred in the station in the death of Mr. MacKenzie of the Scotch mission and of Mr. Henderson of our own. We have hardly the space here to comment adequately upon the work and the influence of either man upon the Chinese and Koreans to whom they ministered or upon their missionary friends and associates. We find a keen joy in the knowledge that both Mrs. MacKenzie and Mrs. Henderson have been permitted to continue to serve the Master among the people whom they love.

"But what has all this to do with a report of your work for the year that has just passed?" you ask. Perhaps it helps us - and you - to find a perspective for the events of the past two or three months. The English papers hereabout have been carrying a news-story which has been copied by several American papers. We quote it here for your edification.

"Peiping, China, April 17. Six Americans & an undetermined number of British missionaries were believed endangered today at Sinpin, 80 miles east of Mukden, Manchukuo, where Japanese officials admitted troop strength in sufficient to cope with banditry in that region.

The Americans at Sinpin were thought to be Allen B. Clark, his son and wife, of New York City and Welling T. Cook and his wife of Wyalusing, Pa, all Presbyterians. Two Maryknoll Catholic fathers, Gerard Donovan and Alonzo Escalante, the former an American, also were believed to be in Sinpin.

The American Consulate at Mukden advised all to evacuate Sinpin."

There are certain minor corrections that could be suggested, of course. The two Catholic fathers mentioned have not been in Sinpin for some time, and other items of interpretation might be inserted with some profit, perhaps. Some 80 or 100 Koreans from the district of whom at least a fourth are Christians, and including two elders and other officers from the local church were arrested soon after the February meeting of Presbytery. Suffice it to say the situation described appears to have affected only the immediate vicinity of the station itself and does not obtain over the entire area of the Presbytery. We ask that you be much in prayer that the difficulty of the present moment may be soon relieved and the work of the church go forward unhindered.

However we have one great cause for gratitude, even in the midst of all this, that the trouble did not strike us until both the Men's and the women's Institutes had successfully completed their sessions for the year. Mention has already been made of this work, but a more detailed report is not out of place. The men's Bible Institute met for its usual forty-day session in December & January with 48 men enrolled. This year we had no visiting teacher from outside the Presbytery, the courses being carried on by Mr. Cook and Mr. Clark and two of the three Korean pastors in the district. The plan was that each of the latter should take one twenty-day term; and we were fortunate that we had this arrangement, for Mrs. Cook's siege of scarlet fever in January cut Mr. Cook pretty well out of the teaching for that term and if the extra Korean pastor had not been available the load on the two remaining teachers would have been a very heavy one. From this time forward we are requiring that every man who expects to graduate shall complete the Bible Correspondence Course of the Presbyterian Board of Christian Training as inter-term work. The students writing in to us frequently mention the interest & profit with which they are pursuing this study in their homes. It is not a difficult course but it is a very thorough one and should mean much to the church in our district the more widely it is used.

The Women's Bible Institute had the rather low enrollment of ten regular students. All four members of the station had some part in the teaching program and we were also very fortunate in having as the visiting teacher Mrs. Kim Yung Whan of Pyengyang, a teacher in the Women's Bible Institute and one of the most effective Bible workers in that territory. What she meant to us during the month that she was with us it would be difficult to say adequately. She did so many little things that were beyond "those things that are required". She called on those who were sick; took her place among our depleted Sunday School teachers; encouraged many for whom the tension of everyday life was becoming too hard; and in general made herself beloved by all the women and respected by all the men in the local community. Her address at the commencement exercises will not soon be forgotten.

The two Bible conferences of the year were held in August at Sanchungchin on the railroad where about 400 studied in the day time and 1000 attended the final rally service, and in January in Sinpin. Both were well attended by both men and women. It is one of our gravest disappointments that the condition of the country makes it virtually impossible to get out to the small country churches and hold the Bible conferences that have been so important a part of the life and training of the Korean Church. The Korean pastors have endeavored to do this type of work in some of the churches and the helpers (unordained evangelists) sometimes find it possible to do it also. For the ordinary member however these semiannual conferences are the only opportunities for such fellowship in Bible study.

With the exception of a very few short visits to certain churches there has been no itinerating worthy of the name. Many things combine to make this non-itineration, under which we grow so restive, necessary. Somewhat to compensate for what we are unable to do we have continue the monthly letters to the country churches and local workers of which mention was made in last year's report. Every opportunity is also taken to get good Christian books into reading circulation.

To assist the latter project, one letter each quarte is taken up with book reviews. For example, the most recent of these carried reviews of Gaylord's "Hygiene for children"; Baird's "Course in Personal Work"; and Cable's "Geography of the Holy Land". The remaining letters are about evenly divided between studies of certain books of the Bible and inspirational messages of a general kind. It is of course not entirely easy to ascertain just how effective these letters are. Now that we have a specific individual in aceh church to whom to send the letter and other material(temperance and child welfare & other material that seems usable are often sent out with the letters) we feel that they are proving more useful than before. Certainly the letters that reach us indicate that SOMEBODY reads them at any rate and we are constantly seeking to fir them better to the need.

This has been a year of strong lights and shadows. Perhaps we could bot do better than to close by quoting from a recent letter from the evangelist in the north circuit where a remarkable work of resuscitation of defunct ch rches has been going on with the result that two pastors and two evangelists are being supported by churches formerly too weak to do so. He says: "In the midst of all this there is one great cause for thanksgiving in that, this year, about ten back sliders have publicly reaffirmed their faith and that in one church about ten unbelievers have attended the night school, learned the hymns taught there and decided to become Christians. I have nothing but praise for God's grace. This year there has been a great deal of banditry in our district which made matters difficult, but tho I have had to travel in the remote valleys I have never met any of them. This too is God's Providence, and I am happy in His care."

JUNE 1936

Sinpin Station Members - per A.D.C.

## SINPIN STATION REPORT, 1936-1937.

June 1937

Although the members of Sinpin Station have all been withdrawn and temporarily assigned to other places in the Mission, yet it seems appropriate to tell in a report what has taken place since last annual meeting and what the prospects are regarding the future of the work in Manchukuo.

Following last year's report, Annual meeting proceeded to assign Mr. and Mrs. Clark to Chungju station, and they have continued thruout the year to give whole-hearted service in the work of the Station. The work is naturally different in many ways from that in the former station in the North and in some ways less encouraging.

One happy event in the life of the station was the arrival of Dorothy Evelyn Clark, the youngest member of our former station. She has met gladness and hope to all of us.

At the time that Mr. and Mrs. Clark were assigned to Chungju it was still the hope of all that some closer connection with our former field might be maintained by Mr. and Mrs. Cook living for the year in Mukden. As time passed however, this hope faded and was not realized. The plan for Mr. Clark to assist in the Bible Institute in December also had to be abandoned.

Early in September Mr. Clark made a trip into Sinpin and was able to gain impressions and to trim out further articles of clothing and socks which might be needed during the year.

In February 1937 the Scotch missionaries removed from Sinpin their personal effects and the hospital equipment, sending out some 200 boxes and crates. Their members have been assigned to other stations. Following this in order to retrieve the personal household effects of our Members, Mr. Selteau, Chairman of the Executive Committee arranged to have Mr. Clark accompanied by Mr. Channess go in and see to the transportation of our household goods to Korea. The kind and very efficient cooperation of Mr. Channess has been greatly appreciated. Packing and transportation was accomplished and the household effects of Mr. Clark soon reached Chungju, while those of Mr. and Mrs. Cook are stored in Pyongyang waiting the decision of annual meeting as to their assignment.

In connection with this work gratitude is due Mr. George Taylor of the Scottish Mission for many kind services to us.

During the year two visits into Sinpin have been made by "Kim Suk Chan," the Korean Pastor who is Moderator of the "Nam Man Presbytery." He reports that meetings in the local Church have been resumed. A Korean pastor is also being sent in temporarily to care for the needs of the greatly afflicted area. The Bible Institute was successfully conducted at "Sanghengchiu" by the members of the Presbytery. To this end benches, desks, quilts and other equipment were taken by the Korean Pastor from Sinpin to Sanghengshiu, which is a town on the railway to the north and is a progressive center of the Christian work.

The future prospect of the work is indicated in the Executive Committee action of last March which was passed by the Mission "That the outlook for work from Sinpin as a center seems to be closed. Consequently in case there shall come an acceptable offer to the Scotch Mission for the sale of their property in the joint station, recommend that we request the Scottish Presbyterian Mission to undertake negotiations for the sale of our land and residences at the same time." This does not necessarily mean abandoning the work in Manchukuo but that some other location will be sought. When another location is considered doubtless the suitability of Sanghengshiu will come before us.

It is with a sense of deep and poignant regret that each former member of the station looks upon the apparent wreckage of what was a most attractive and growing work in this land to the North. The Koreans are finding considerable difficulty in getting started again. During the past year a number of elders and other Church officials, also Church members have died while a great many have moved away. The Church remains but the residences on the hill to which our friends were accustomed to resort for friendly consultation about spiritual matters stand vacant and silent, mentors of happy days gone by. Long distances intervene, silence separates us. No voice of comfort or encouragement is heard except the voice of the soul thirsting for God and the hope inspired of God that he will restore "the years that the locust hath eaten and ye shall know that I am in the midst of Israel.

In case the way should open and another place should be considered as the center for the future work in this great and growing field among the Koreans, who are upon the threshold of a new life and fresh opportunity, it may be that Sanghengshiu will be selected as the future site. It is too soon to forecast the future, but it is never too soon to pray that we as a Mission be guided aright in our responsibility for the Christianization of Manchukuo.

While Mr. and Mrs. Clark have labored in the Chungju field, Mr. and Mrs. Cook have labored in several places and rejoice that so many opportunities were granted to them to testify to His peace and Power.

CHAIRYUNG STATION

Bible Institute Reports

Chairyung Station

Few people there are who do not realize that the largest Bible Institute of our Mission is that of Chairyung station. Many have doubtless assisted in teaching here and are acquainted with it personally; but to one who has not been in the station for more than twenty years it is a new experience to be connected with it for an entire term.

The first distinct impression is that of numbers. This year four hundred and forty five men studied. The process of enrolling them on the first day makes one think of our own youthful days when we watched the guards at Ringling's circus trying to hold the crowd in order and keep the boys from creeping under the tent ropes. Our building here will scarcely accommodate them all. They are seated on the floor to save space and have light benches as desks a foot from the floor to write on. At chapel time it is impossible for them all to find seats. So the vice-principal, a former moderator of the General Assembly, asks them to rise, come forward and then be seated - even then some thirty or forty stand at the back of the room during the half hour devotional period.

There are 246 men in the first year group which consequently has three divisions; 102 are in the second year which has two divisions; 53 in the third; 27 in the fourth; and 17 who graduated last night. This makes eight divisions to teach and to provide rooms for. Consequently many young men have to sit for hours on the cold ground in the cellar! It must be added that the basement rooms are made as comfortable as possible with stoves and with cushions for each man to sit on. Unfortunately some of these cushions find their way out to the dormitory and there are ensuing fights for the possession of the remaining ones as the large class composes itself to listen.

In fact the men in numbers are the limit that we can handle until the mission provides more adequate accommodation in a new and better building. Partly to cut down in numbers and also to raise the maturity of newcomers the age limit is set for next year at twenty flat: not as in the past at twenty two with the privilege of church officers coming in at the early age of of eighteen. The wisdom of this will be seen when it is related that <sup>this</sup> year a young man came in, found himself under the general age limit, dashed out to his church, had himself elected and announced at midweek service and was back here having missed only one study day. Of course they must be baptised members and bring their pastor's recommendation.

The second distinct impression is that of the force back of this great group of men. They are eager; they are obedient; they are cooperative; they are devout. One can hardly teach for their eagerness, for their volleys of questions saved up and demanding an immediate answer. They want to know everything all at once! We had to warn them that if they didnt stop and listen to us they would not be able to pass their examinations. Samples: Why did God wait all those centuries to get the Israelites converted first? Why didnt he send prophets to all countries in the world and convert everybody at once?

We hear that all institutes are welcoming large numbers this year but when we see such a cloud of witnesses we think of the years and decades that have gone before; of the months and years literally spent in the country preaching the Word, living the Word, disciplining by the Word, educating with the Word. This awakening desire for spiritual learning is impelled by the accumulating force of years that have gone by and the labors of men and women who have worked here a while and passed on. What a crowning joy it must be to Mr. Hunt, the oldest member of the station, who is to retire in two more years, thus to see of the labor of his hands and to be satisfied! There is a deeper reason, however, than can be accounted for even by the members of this remarkable station: it is the heart-hunger after God of a people responsive to his Spirit and eager to know his will for their lives. The man in the graduating class who received the greatest ovation last night is a man who started in our Bible Institute twenty five years ago, then moved to another province and has come back and completed his course. Everybody likes him and in memory work in Isaiah he scored a perfect mark. "Ho, every one that thirsteth, come ye to the waters."

W. T. Cook

A third impression received on the first day was the singing. The volume, unity and time were really a surprize. As I had the privilege of teaching music I know how eager the men are to understand scales and the finer distinctions of good music. I was given to suppose that a hundred or so would come to learn hymns. They came from the first day on from 350 to 400. Some wanted thoroughly to master a hymn before trying another; others wished to turn ever to more and new tunes till a show of hands was necessary to decide when we could pass on. On some pages of the hymnbook are figures indicating how many beats to the minute should be used. This created curiosity so a metronome was exhibited the next day, and immediately came requests for the extension of the music period from half an hour to three quarters.

Although the Institute was started in 1909 with 90 students in attendance its phenomenal growth has taken place in the last seven or eight years. Previous to 1930 there was a Korean pastor who assisted the missionaries in teaching. About that time more Korean pastors were used by which there came a great impetus/increased attendance. There are now four foreign and six Korean teachers on the staff. These pastors are the best in the Presbytery; they are hand-picked. But it is hard to tell whether they could run an institute or not. What is the answer for the future? Are we going to have branch institutes in other parts of the province to take care of the great call for Bible teaching? If one had the equipment and a grant to start with, the tuition from four or five hundred men would go a long way. But if lean years with scanty attendance should intervene, would the institute stand without the missionary back of it?

A final feeling of the spirit of the men was gained from observing their enthusiasm in preaching on market days here in Chairyung to the hundreds that come in at such times. There is also the evangelistic organization among the students by which one of their number is sent out to preach in a most needy place where there are almost no churches at present. This really heads up the Bible Institute as a direct evangelistic agency and gives expression to the teaching given within its walls.

Chairyung,  
February Second.

W. T. Cook



THE MEN'S BIBLE INSTITUTE

CHAIRYUNG, KOREA

1937

W. T. Cook

"The entrance of they words giveth light" Ps. 119;130

Jan 1937



The Men's Bible Institute, Chairyung, Korea



The Teachers



Chapel Service

## The Chairyung Men's Bible Institute

W. T. Cook

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